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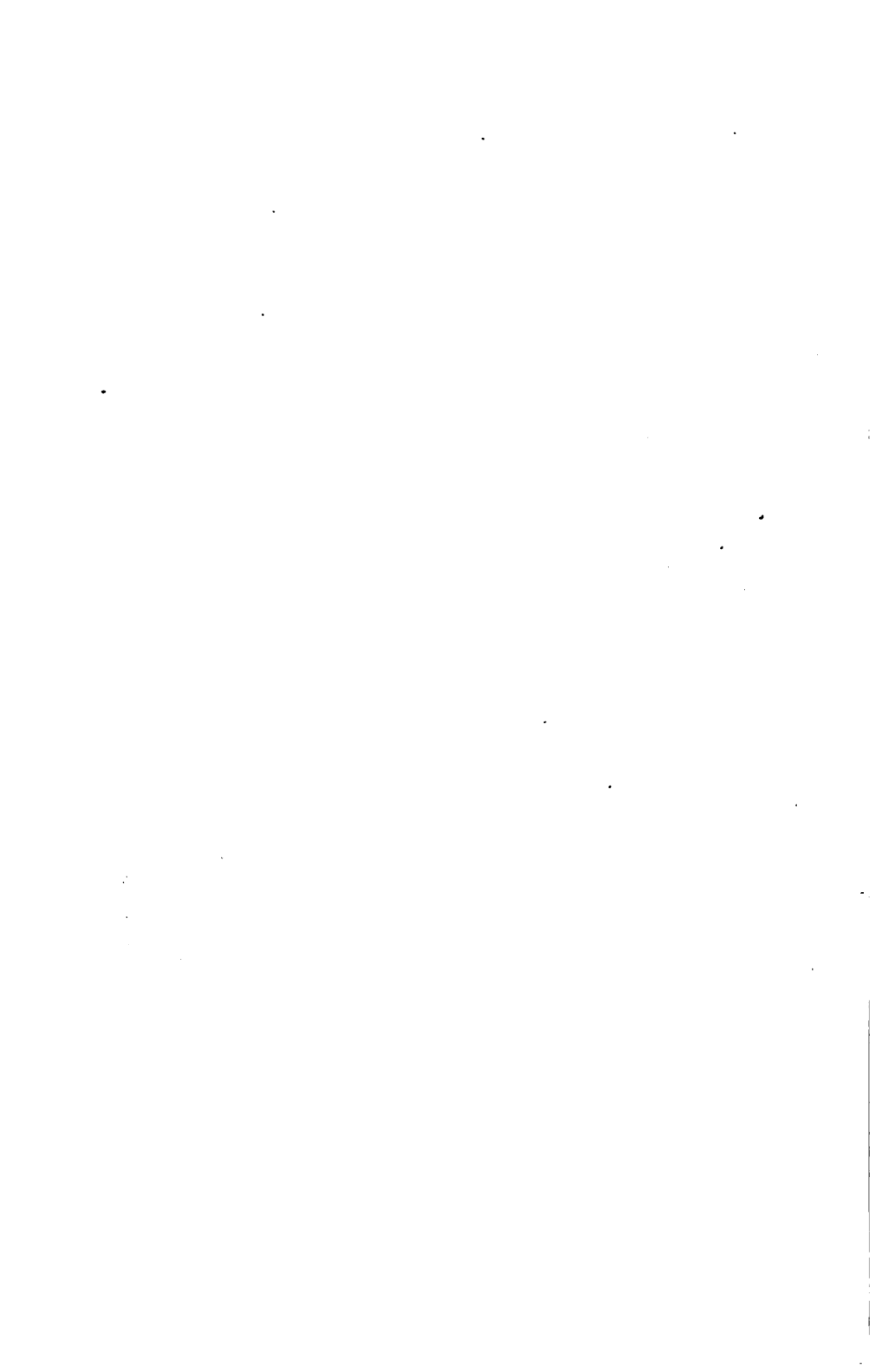


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A FEW WORDS
ON
THE HAMPDEN CONTROVERSY.

PRICE ONE SHILLING.



A FEW WORDS
ON
THE HAMPDEN CONTROVERSY.

BY THE
HON. AND REV. ORLANDO FORESTER, M.A.,
RURAL DEAN, RECTOR OF BROSELEY, AND A PREBENDARY IN THE
CATHEDRAL CHURCH OF HEREFORD.

SECOND EDITION.



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It would be presumptuous in one unlearned and unknown like me to seem to be stepping forward and undertaking the part of champion for Dr. Hampden, and not rather waiting to see others, more able and better fitted for such a duty, engage in it. And it is because I feel all this, that I am anxious to disclaim any intention *directly* to defend, by any words of my own, one who has been from time to time, through a series of years, so followed up by persecutions; otherwise than such defence may result from simply putting forth, for the benefit of every-day and common-place persons like myself, a representation of the case as it is, as a set-off against the misrepresentation of it.

By the majority of persons unconnected with Oxford, and the Oxford controversies of the day, when this controversy was at its height, all that is known and understood of the matter in agitation, is, that Dr. Hampden is about to be made the Bishop

of Hereford, and that he has been condemned in Oxford for writing a book, in which was something very like Socinianism, as Dr. Pusey was condemned for writing a sermon in which was something very like Romanism.* By some part, who are too much occupied with what they shall eat, and what they shall drink, and wherewithal they shall be clothed, to read anything upon the subject, this is gathered from general rumour; and by others from reading letters in large type *in*, and so apparently sanctioned *by*, the leading journal of the country, containing very copious extracts from Dr. Hampden's writings, the object of which extracts is to prove this point.

Now my design, in the publication of these few pages, is not a laboured defence of the person accused, but just to supply ordinary persons like myself with an opportunity, as I have before stated, of seeing that which has been most unfairly garbled, as Dr. Hampden wrote it;—garbled, as it would appear, with no other view than increasing any prejudice which may already exist in men's minds, or creating it where it does not exist, against the recent appointment to the see of Hereford.

* Remark, however, that the manner of proceeding in the two cases was widely different. In Dr. Hampden's case, a tumultuous vote, in the midst of much excitement, was come to, got up by a party in the University. In the case of Dr. Pusey, everything was done in due form, after a close examination into the matter objected to, by a regularly appointed Board of Heresy.

The conclusion, that the Bible teaches Atheism, would be as legitimately drawn from the first verse of the Fifty-third Psalm, quoted thus,—“There is no God,”—omitting what precedes and follows those words, as Dr. Hampden’s heterodoxy may be inferred from the mis-quotations given on the right-hand side of the column below.

Let us compare the following extracts from the work itself as they are written, with the same passages as they are quoted in the “Times” of Nov. 27.

I give but the two first extracts as specimens:—

EXTRACT I. ON THE UNITY.—LECT. III., pp. 146, 7.

DR. HAMPDEN’S TEXT.

THE “TIMES” TEXT.

“The truth itself of the Trinitarian doctrine emerges from these mists of human speculation, like the bold naked land, on which an atmosphere of fog has for a while rested, and then been dispersed. No one can be more convinced than I am, that there is a real mystery of God revealed in the Christian dispensation; and that no scheme of Unitarianism can solve the whole of the phenomena which the Scripture records. But I am also as fully sensible, that there is a mystery attached to the subject which is not a mystery of God.

“Take, for instance, the notion of the Divine unity. We are apt to conceive that the unity must be understood numerically, that we may reason from the notions of unity to the properties of the

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Divine Being. But is this a just notion of the unity of God? Is it not rather a bare fact, a limit of speculation, instead of a point of outset? For was it revealed in that system, in which it was the great leading article of Divine instruction? When Moses called upon the people, 'Hear, O Israel, the Lord our God is one Lord,' was it not a declaration, that Jehovah is not that host of heaven, that multiplicity of the objects of Divine worship, which Heathen idolatry has enshrined, but the God in heaven, in the earth, and in the sea; not the Teraphim of domestic worship, but the universal Governor, overshadowing all things with the ubiquarian tutelage of his providence? Surely the revelation of the Divine unity was not meant to convey to Israel any speculative notion of the oneness of the Deity, but practically to influence their minds in regard to the superstitions from which they had been brought out. It was no other than the command, 'Thou shalt have no other gods but me.'

"Now, were this view of the revelation of the Divine unity strictly maintained, would it not greatly abate the repugnance often felt at the admission of a Trinity in unity? We should profess that we only knew God as the exclusive object of Divine worship, and should acknowledge that it was quite irrelevant to our scheme of reli-

But is this a just notion?

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gion either to demonstrate or to refute any conclusion from the nature of unity concerning any further revelation of the Divine Being. To deny a Trinity would then be felt the same as to assert, that because Polytheism is false, therefore no new manifestation of God not resulting from the negation of Polytheism can be true."

knowledge that it was quite irrelevant to our scheme of religion, either to demonstrate or refute any conclusion from the nature of unity concerning any further revelation of the Divine Being."

EXTRACT II. ON THE TRINITY.—LECT. III., p. 128.

DR. HAMPDEN'S TEXT.

THE "TIMES" TEXT.

"Thus it was that the Arian connected an unity in thought and will and action; interpreting in their way the saying, '*I and the Father are one.*' He urged, again, the text, '*The Father is greater than I,*' as evidence against the unity of substance; taking substance in the sense of individual being, the *πρωτη ουσια* of the categories. The orthodox, consequently, had to show against the Arian, that such an unity as this was a severing of the Godhead, that it consisted with so great a distinction, between the Father, Son, and Holy Spirit, as either to establish three Gods, or otherwise, one supreme God, and two subordinate Divine Beings.

"The various illustrations of the Trinity from natural objects, employed in the writings of the Fathers and schoolmen, are instances of the same dialectical spirit which laboured to establish the Divine unity amidst the Trinitarian distinctions."

"The dialectical spirit laboured to establish the Divine unity amidst the Trinitarian distinctions."

LECTURE III., p. 130.

DR. HAMPDEN'S TEXT.

THE "TIMES" TEXT.

"The difficulty (i.e., with the disputants on the Trinity) was to avoid distinguishing the Father, Son, and Holy Spirit, in such a way as to represent them differing, as three angels or three men differ from each other, and yet to preserve the real distinctions. Dialectical science furnished the expedients in this difficulty, and established that peculiar phraseology which we now use in speaking of the sacred Trinity as three Persons and one God."

"Dialectical science established that peculiar phraseology which we now use in speaking of the sacred Trinity, as three Persons and one God."

The above extracts, without quoting more on either side, will sufficiently show the unfairness of the *Times* correspondent "Presbyter," and whether Dr. Hampden be more of a Socinian, or this his accuser more of a breaker of the commandment which forbids bearing false witness against a neighbour.

Those who are influenced by a greater desire for victory over, than justice towards, one they are opposing, are never over-scrupulous as to their assertions; they seem to know nothing of that law of love which consists in kindness partly, and rejoices in the truth; they strive to be first with their statements in the ear of the public, knowing that if they can but get these statements believed for five minutes, they have accomplished as much as will serve their purpose.

It is with the view of showing how great may be the difference between the meaning of a sentence when complete in all its parts, and its meaning when incomplete, by having undergone the process of pruning, being deprived of that which went before it, and lopped throughout of this and that qualification, to suit the purpose of one who would misrepresent it,—it is with this view that I have printed these extracts side by side, as a sample of the unfair dealing I complain of; and I would request any to suspend judgment on the remaining passages, until he may have read them as they stand in the work itself, and not as they are garbled in “Presbyter’s” letter.

One point alleged against Dr. Hampden consists in the application of the words—theory, speculations, &c., to such mysteries of godliness as the Incarnation, the Trinity, and the Atonement. I confess I prefer the word *mystery*, but I cannot see how the use of such words as those objected against, affects the question, more especially, perhaps, in a case like the present, their use in a Bampton lecture. But it never can be fair to take isolated words out of a man’s writings, any more than isolated actions of his life by which to judge him. Let his *general* character be understood, and his opinions be gathered, not from isolated expressions, but from the *general* bearing of his writings. In the case before us, does the general teaching indicate a mind imbued with heterodox views? Does it not

rather appear, that the whole energies of that mind are employed in inculcating that which is the very opposite of Socinianism ?

Dr. Hampden only asks for himself fair and candid judgment, and *that* he will receive from all not influenced by leanings towards that school which opposed him, or by political feelings.

He says, in his Lecture on the Articles, p. 48 :—

“I earnestly propose a calm consideration of my whole conduct since my appointment to this chair. I ask them only to retrace for themselves what I have done, not to take their estimate of me from the studied representations of those who are and must be opposed to me. On such I may make the call to *believe me*; to read, if it were only the Sermons that I not long ago delivered before the University and have since published, and lay their hands on their hearts and say, whether those are the writings of one who does not sincerely hold the great doctrines of the Gospel, and who does not conscientiously labour to enforce them on others. I ask such to cast away all previous misconceptions; to make allowance for former excitement; to fix their eye, not on what the invidious and censorious may hold up to them as objectionable, but on what I have always really intended, and what, I confidently trust, will ever be my intention; namely, conscientiously to profess and to ‘minister the doctrine and sacraments and discipline of Christ, as the Lord hath commanded, and this Church and realm hath ever received the same.’”*

In his Introduction to the Second Edition, he thus justifies his use of the word *Fact*, against which such exception has been taken; the very

* Ordination Service.

same may be said on the use of the other words objected to :—

“ There is so little understanding, except among persons who have devoted themselves to scientific pursuits, of the method of inductive philosophy, that it is not perhaps to be wondered at, that some have erred so strangely in their estimate of my application to religious truths of a term drawn from that philosophy. So much misconception is there upon the subject, that it may even estrange some still more from a just view of the period I am now endeavouring to establish, to be told I am employing a term of philosophy. Some, I fear, have taken up the notion, that whatever belongs to philosophy has nothing to do with religion ; or they have been taught, that to speak as a philosopher is to be something very impious and very odious,—nothing short of being a Rationalist. Or they construe St. Paul’s denunciation of the philosophy and vain deceit of his day into a censure of every connexion of philosophy with religion.” (p. 28.)

Another charge brought against him, consists in his liberalism towards those who are not of the same creed with ourselves, of which the following is cited as a specimen :—

“ When I look at the reception by the Unitarians, both of the Old and New Testaments, I cannot, for my part, strongly as I dislike their theology, deny to those who acknowledge this basis of Divine facts the name of Christians,—who, indeed, is justified in denying to any one that title, who professes to love Christ in sincerity ? Putting him, however, (the Unitarian) on the same footing precisely, of earnest religious zeal and love for the Lord Jesus Christ, on which I should place any other Christian, I propose to him impartially to weigh with himself, whether it is not theological dogmatism, and not religious belief properly so called, which constitutes the principle of his dissent.”

I presume, a reference to the objections raised against this, is to be found in the same Lecture on the Thirty-nine Articles, page 45 :—

“I have certainly indulged charitable sentiments towards those who differ from us, however widely. I have not construed the Scripture so as to justify me in hating those who hold a different creed, as if they were necessarily haters of God. But I have not been liberal out of that which is not mine to give away. I have not confounded the notion of sincerity in the individual with the attainment of truth. And in conceding, accordingly, the merit of integrity of motive to those who profess to have conscientiously sought the truth and yet missed it, I have not conceded the truth itself. I have held fast, and have encouraged others to hold fast, the one faith delivered to the saints, the one truth consigned to the Scriptures. I have in no sense been the advocate of indifferentism, or lost sight of the oneness of truth.”

Having quoted his own defence of himself on these points, I would next ask, in regard to the effects of his teaching, whether any have been led to embrace the heterodox views he is said to hold, and under the influence of them to leave the Church of England.

To quote again from the same work :—

“I have formed no party round me. I have not studied to proselytize any. I have stood alone, except so far as my teaching might associate me with other members of our common faith and common Church. Look to those by whom I am opposed. There you see a compact body, understanding each other, ready to act with each other, to join their names and their hands at the first signal from their leaders. Look to my case, on the other hand.—I make no boast of it ; for I

have only acted in a way which my feelings, as well as my duty, have led me. I have quietly gone about the functions of my office. Some may say I have been comparatively silent in it; but I have not been silent in my place; nor have I shrunk from the labour and responsibility of publishing what I thought proper from time to time. But I have formed no party. I have given no name to any followers. Then, I pray you, test me by this criterion, and test my adversaries too, and you will then readily discern who are the disturbers of the peace of the Church,—who are the innovators,—who are the persons to be suspected and feared.”

There can be no doubt on these points; for whilst we hear of none led to the Socinianism Dr. Hampden was and is supposed to teach, nor to any thing bordering on it, we can put our finger upon seceder after seceder drawn from our ranks to Rome, who have declared that their first bias that way was derived from the teaching of Tractarianism.

What are we to conclude, then, but that the censure of the University passed against Dr. Hampden in 1836, originated in a misunderstanding of Dr. Hampden's writings, produced, we fear, by a false representation of their contents on the part of some capable of understanding him as he intended to be understood, but not caring to do so.

Now, however, that men have become calm, and have been led to judge for themselves, why is it that the censure has not been removed? The history of Oxford during the last ten or eleven years, and Dr. Hampden's unflinching and able opposition during that time, to the prevailing

opinions there, may fully explain why he is still under that censure.

Yet who that values the doctrines established amongst us at the Reformation, on turning to the published sermons of the Regius Professor of Divinity, but must be most thankful that it has pleased God to appoint one over us, apparently so entirely free from the prevailing heresy of the times, and so faithful in his exposition of the truth of God ?

I would now close these remarks by some quotations from his valuable sermon on Jer. xxiii. 5, 6, in November 1839, to give some idea of what are the real views taught, and intended to be taught, by him, and I would pray that these truths may long be taught amongst us.

The sermon opens as follows :—

“ On this particular Sunday, we hear the voice of the Church calling us to turn our faces towards the city of David, and to look with the eye of expectant faith to the coming of the Lord in the flesh. That event, indeed, is already past to us. We have seen that day, which prophets and saints of old desired to see, and for which they patiently waited.”

“ We only follow the general consent of interpreters, when we understand this passage in the sense in which it is evidently received by our Church, from its introduction in the Epistle of this day, as speaking of the Shepherd of shepherds, the King of kings, and Lord of lords, the blessed and only Potentate, the Lord Jesus Christ. It characterizes the future restorer of Israel, in terms which refuse any other interpretation short of that which applies them to the person and office of the

Redeemer. For who else could be the righteous Branch of the house of David, but he who was at once the Son of David, and David's Lord,—‘the Holy One and the Just’ alone of that chosen line? And who else could be the king who should reign and prosper, and should execute justice and judgment in the earth, but He to whom all power is given in heaven and in earth,—who triumphed over principalities and powers,—a king, as he owned himself, and as the glad hosannas of his people hailed him on his triumphant entry into Jerusalem, though his kingdom was not of this world? In whose days, again, could Judah be said to be saved, and Israel to dwell safely, but in his, who ‘assembled the outcasts of Israel, and gathered together the dispersed of Judah from the four corners of the earth,’—by whom the wall of partition between Jew and Gentile was broken down, and all the families of the earth were called to dwell together in peace, as the true Israel of God, the children of Abraham’s faith, without respect of persons? And lastly, who could be the Lord our Righteousness, but the Word made flesh, and dwelling among us, the only-begotten of the Father, full of grace and truth—He who knew no sin made sin for us, that we might be made the righteousness of God in Him?”

He then proceeds to rescue the verse from such interpretation of it as robs it of its beauty, by applying it away from Christ, and to show from the parallel text of chap. xxxiii. how the prophet is contrasting the good Shepherd, or the Lord Jesus Christ, with false shepherds who cause people to err. “This righteous branch,” he goes on to say,

“is one truly sent by God, in a sense which no other person ever was. He to whom they are to look is ‘God, and not man.’ He is the Lord our Righteousness. Naturally, therefore, are we led, by the tenor of the passage, to contrast person with

person,—personal character and office with personal character and office,—and thus to understand the words of the text as simply and strictly denoting the one good Shepherd of the sheep, the Blessed One who came in the name of the Lord, even the Lord Jesus Christ.”

He continues to show this by reference to several passages from the New Testament, in which our Lord is spoken of as a shepherd, among which he quotes John x. 14—16, Mark vi. 34, and 1 Peter ii. 23.

“Refer also to St. Paul’s emphatic setting forth of *the Righteousness of God*, as that which is brought down to man by the incarnation and death of Christ; and more particularly to that passage of his first Epistle to the Corinthians, where he speaks of Christ, as ‘of God made unto us wisdom and righteousness and sanctification and redemption;’ and where the Apostle seems almost to lay his finger on the text of Jeremiah now before us. With these divine commentaries to illustrate the meaning of the prophet, (not to cite others bearing on the point,) we may well disclaim those minute criticisms, which would pervert this text from its high evangelical import; and may without doubt read in it the mind of the Spirit revealing to us, in one short mysterious phrase, the perfect Divinity of our Lord, and the effectual grace of His Atonement. Well, indeed, may we hold, with the multitudes whom he fed, that He who thus cares for the sheep is ‘of a truth that prophet that should come into the world,’—the Emmanuel, of Isaiah,—the Lord our Righteousness, of Jeremiah,—‘gathering the remnant of his flock out of all countries,’ and ‘bringing them again to their folds,’ and ‘feeding them,’ that they should ‘fear no more, neither be dismayed, neither be lacking.’

“But perhaps I am dwelling too long on the interpretation of our text; I would pass on to draw out of it that instruction

in the faith of Christ which it involves, and apply it to our own spiritual benefit.

“The words of the prophet are but a summary of the great truth which the Gospel expands to us in its full proportions;—that the work of man’s salvation is wholly divine; divine in its first cause; divine in the means by which it is wrought; divine in its end. What the prophet intimates is, that salvation is of the Lord, from first to last. The righteousness by which man stands before God, as a sinful being saved by God’s mercy in Christ, the righteousness of the Gospel, is not the righteousness of *man*, but of *the Lord Himself*, who has mercy on us. The stupendous miracle of the Divine Goodness displayed in the redemption of a fallen world, is not, that man can now obtain the utmost perfection, and utmost felicity, of *his own nature*. The Gospel scheme of mercy is infinitely more than this. The ground of our pardon, the title of our acceptance, is in the nature of God Himself. As sin has abounded unto the condemnation of man, so grace has much more abounded unto his justification; inasmuch as *now*, in the merits of Christ, we are blessed with a blessedness belonging to *Him*; for the Lord himself, Jehovah himself, is become *our* Righteousness.

“It is then to lower the character of the Gospel scheme of mercy, to regard the attainment of Gospel righteousness as consisting in any thing of ourselves. We must never forget in all that we think and do as Christians, that we are ‘accepted’ only ‘in the Beloved.’ We must stand fast in the grace in which we have been called. We must constantly look unto Jesus, as, at once, both ‘the Author and Finisher of our salvation.’ The moment that we abandon this ground,—in whatever way we suffer anything less holy to enter into the sanctuary of that Divine Righteousness, which, by the charter of the Gospel, is made over to us,—we impair the perfection of our standard of Gospel religion and Gospel virtue; we substitute a righteousness of another kind for the one perfect righteousness of the Lord the Saviour.

“The history of man has shown how little he is disposed sincerely to cast all his care upon God, and to rest in simple unwavering confidence on the righteousness of God for acceptance. Nothing seems easier to us at the first view, than thus to go to God, renouncing ourselves, and wanting no other assurance but that of His goodness. Practically, however, this is not the case. We hear, indeed, sometimes Christians professing to hope, that God will be merciful to them in spite of their continuance in sin, and so far taking comfort to themselves from a confidence in the infinite goodness of God. But is this profession and this comfort anything more than a flattering of their own souls—a treacherous dealing with their own hearts—a palliation of the pain of sin—an encouragement to themselves in a course of sin to which they are committed? Surely, if such persons truly relied on the *goodness* of God, they would see His goodness, not in that false light in which it appears *indulgent* to sin, but in its real awfulness as it recoils from everything unholy, and in its proper endearment, as it engages and leads men to repentance. Let not such persons, then, be brought forward as instances of the disposition of the corrupt heart to rely on the righteousness and mercy of God. They are instances, rather, of—what the doctrine of Gospel righteousness implies—the hopelessness of sin—the necessary distrust of the sinner in any efforts of his own to emancipate himself from the tyranny and misery of sin—and of the recklessness of one who feels that the ground is sinking under his feet, and catches at any apparent stay which offers itself, though he knows it cannot support him. On the contrary, that there is a tendency in the heart of man to seek out a mode by which he shall come before God not empty-handed, or, as the Apostle expresses it, to go about to establish his own righteousness, is abundantly evident, in various ways:—from the rites of superstition, from the voluntary humility and will-worship which some have practised,—from the punctiliousness of formal observances which some have been found to prescribe for themselves—from instances again of

persons claiming a merit for their exemption from particular errors and sins, thanking God, like the Pharisee in the parable, that they are not as other men are, or compensating, in their own view, their demerits in one way by their supposed merits in another. These, and many other forms of the same indisposition to rely on the alone righteousness of God, sufficiently indicate, that the Gospel method of salvation, whilst it is an open and free one, stretching out the hand of God to all, is yet not an easy one in that way in which the world reckons easiness.

“External indeed is the principle of that righteousness. It arises not from anything in ourselves. We have only to lay hold of it and cling to it, and thus make it our own. For though it is the Lord Jesus Christ who is made unto us Righteousness, we must for our part own Him as *our* Righteousness. We must have, that is, no thought of ourselves apart from Him, in seeking to justify ourselves before God. We must come for acquittal, and ask for mercy, as being dead unto sin with Christ, and raised again with Him,—as vitally incorporated with Him, and made one with Him, in the mystical body of His Church.

“It is not that we must plead His righteousness as a *supplement* to our imperfect endeavours,—(in such a plea lies the very leaven of human self-righteousness.) It is not, that we must *substitute* His righteousness for *our own unrighteousness*, so as to think that we are justified through Him, *in the midst of our sins*,—whilst we continue in our sins,—and without repenting of them, and forsaking of them. Were these the modes of preferring the righteousness of Christ in our behalf before the throne of God, then indeed might the free salvation of the Gospel be regarded as an easy method. Neither of these modes present us before God as claiming an entire inseparable interest in the merits of the Saviour. We must be *His throughout*,—conformed to His holy life and death to the utmost,—living in communion with Him; and so have confidence before God to speak of Him as the Lord our Righteousness.

“ And here is the task of difficulty. The task is no other than that of a true and lively evangelical faith. To do all that we can do in working out our own salvation, through the grace of God giving us the will and working with us,—forsaking known sins,—resisting and avoiding temptations,—adorning the doctrine of God our Saviour in all things, by prayer, by religious observances, by faithfulness and diligence and contentedness in our daily callings, and thus continually perfecting holiness in the fear of the Lord ; and yet to remember that all this is *nothing in order to our justification in the sight of God*,—to feel an unspeakable comfort in the revelation of the *Lord as our Righteousness* ; this is the high prerogative of a Gospel faith. He that is satisfied with being partially holy, or who adopts a standard of holiness after the measure of man, or who wilfully continues in sin with the righteousness of Christ set before him as the means of salvation, may indeed take up the words, and profess to own the Lord as his Righteousness. But he cannot have a right appreciation of that Righteousness. Its value is felt only by him, who loves and cherishes every element of holiness which the Spirit has implanted in him,—who deeply feels and grieves over his fall from original righteousness, and longs to be restored to the Divine Image, and yet finds in himself impediments to holiness which he cannot overcome,—a principle of inertness and resistance to good, which holds him back in his course. Such an one, as St. Paul describes him in that striking passage of his Epistle to the Romans, is almost ready to faint under his burthen. ‘ O wretched man that I am ! ’ he confesses, under his struggles, ‘ who shall deliver me from the body of this death ? ’ And yet he it is in whose mouth the evangelical thanksgiving is put ; ‘ I thank my God through Jesus Christ our Lord.’

“ True it is that Jesus Christ came not to call the *righteous*, but *sinners* to repentance. True it is, that the virtue of his sacrifice is effectual to the quickening of the dead in trespasses and sins ; and that there is no unrighteousness of man which it

cannot put away. Some of the earliest saints of the Gospel had, in their unconverted state, been grievous sinners, but had obtained the grace of repentance and remission of sins through Christ, and were become faithful disciples of the Lord their Righteousness. ‘Such were some of you,’ says St. Paul, after enumerating several classes of grievous sinners, in writing to the Corinthians; ‘but ye are washed, but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.’ These instances show indeed that *none are excluded* from the grace of the Gospel. In every particular case of a sinner brought to a Gospel repentance, as in the general gift of a Saviour to our fallen race, it is, we know, God’s first motion which brings about the happy change. He takes away the heart of stone, and gives the heart of flesh to the sinner of every degree and complexion of sin, who is brought to bow himself before the cross of Christ.

“Let us not be thought, then, presumptuously to limit his mercy, in saying that the saving truth of the righteousness of Christ is only duly *there* received, where there is the earnest desire, and the longing after holiness. The holiest of men are still among those sinners for whom Christ died. Nor in them can we dare to analyze all the motions of their hearts, or attempt to account for that faith which first leads them to the cross, and lays hold for them of the Lord their Righteousness, otherwise than by the free grace of God calling them, and holding them in the way of salvation. Only we contend, that the doctrine of man’s salvation through the Lord his Righteousness,—by a righteousness that is essentially *divine* and *external* to man,—is not a doctrine of licentiousness, or of indolence and ease. It is a truth for *every sinner*—every fallen son of Adam (for all are by nature dead in trespasses and sins); but it is a truth, which comes home *only* to the quickening of those who, having received it, love it in their hearts, and cherish it as their own.

“And the trial, it should be observed, is greatest to those who thus receive it. They know best the labour of self-denial in

its true Christian sense, as a denial of all intrinsic worth in human works, as an entire renunciation of *self* in their plea before God,—who are most actively and intensely purifying themselves from the pollutions of the flesh and the world. They, I say, best know the preciousness of a *gifted* righteousness; for they have sought after a *personal* righteousness, and have not attained to it: they are especially tempted to trust in their own strength, to ‘count’ themselves ‘to have apprehended,’ to rest with satisfaction in what they have accomplished (for Satan is busy still in persuading man that he ‘shall not surely die’); but through grace, they still feel themselves *sinners*, and cry out each from the bottom of his heart, ‘God be merciful’—God be propitiated—ὁ Θεὸς Ἀγαθὸς ‘—to me a sinner!’

“The greatest difficulty, however, which attends the Christian in his reception of the Lord as his righteousness, appears to lie in this point; that he is tempted to join with this one simple ground of his justification, other principles of his religion; principles equally true, equally necessary in their way, equally good in their kind, and yet all *infinitely below* the one meritorious cause of justification, the righteousness of the Lord the Saviour, in spiritual efficacy and dignity. The sincere and humble Christian is comparatively secure against those dangers to the simplicity of his faith in Christ which arise from *wrong* principles. He will not regard himself as exempt from the obligations of the Divine commandments, because the righteousness which saves his soul is derived from a source without himself. Nor will he debase and corrupt his faith with superstitious additions. But he will not be so much on his guard against the intrusion of what is good, as he will be against that which is positively evil. I will proceed to give some instances of this.”

Here follow the instances:—

“The Church, for example, is holy. It is the body of Christ. Who then shall despise the Church,—who shall think lightly

of its teaching, its discipline, its ordinances, its ministers? Undoubtedly, then, the Christian has an indispensable religious duty towards the Church. But, *for that very reason*, he must watch, lest, in his excess of reverence towards the Church, he should remove from its place the great corner-stone of his faith, and build *in fact* on the *Church*, and not on Christ."

He then refers severally in the same way to *the sacraments*, *repentance*, and *good works*, and *the sanctification of the Spirit*; the latter point he thus treats:—

"Lastly, consider another form still in which the Christian may, unawares, through his very piety—through his earnest desire to work out his salvation—slide into an erroneous notion of his justification. What is more needful to the Christian than the *Divine Grace*, the continued and increasing influence of the Holy Spirit, that he may think and do anything in order to his salvation? For this he prays unceasingly; on this he lives as the daily food of his soul; on this he depends for help and comfort in all trials; by it he trusts that he shall finally be perfected,—desiring that he may grow in grace, until he 'come unto a perfect man, unto the measure of the stature of the fulness of Christ.' But shall he therefore derogate from the work of Christ? Shall he think, that anything is wanting to complete that righteousness which justifies him before God? Not so indeed. He will remember that that work is *accomplished*,—that that righteousness is *perfect*, that our Lord himself declared the work '*finished*,' when He hung on the cross; and that He afterwards, on His ascension to the Father, sent down the Holy Ghost, not to fulfil anything wanting in it, but to strengthen and enlighten and comfort those for whose sake it had been wrought. The humble Christian will, therefore, devoutly lean on the promised aid of the Spirit. He will not dare to hope for the grace of justification, without the indispensable grace of sanctification. He must, however, watch

himself, lest he confound the grace of sanctification with the grace of justification ;—the grace which is implanted in him, and given him ‘to profit withal,’ that he may increase and bring forth fruits of righteousness,—with the grace which is external to himself, and which admits no increase or diminution. Whilst he prays daily, ‘Lord, increase my faith !’ he prays for that which is most needful for himself ; for if he believes not with his whole heart that Christ has died to save him from his sins, he cannot hope to be saved. But, as I have said before, with regard to other matters of indispensable Christian obligation, he must, *for this very reason*, guard against a practical substitution of the principle of faith, as it exists in his own soul, for the principle which is its object,—the principle of faith for that of the righteousness of Christ the Lord.”

The conclusion of the sermon is too good to be omitted, in which he shows that the warnings are not of imaginary dangers, by instancing the case of Rome, which whilst she denies not the foundation of Christian hope, yet virtually and practically superadds to it by her doctrines on the sacraments, inherent righteousness, &c.

He concludes thus :—

“Be it our anxious endeavour then, brethren, to ‘keep the good deposit committed to our trust by the Holy Ghost which dwelleth in us.’ What is it that the apostles themselves, the first receivers of the truth as it is in Jesus, are found ever labouring to teach and enforce ? It is the doctrine of the cross—the righteousness of God in Christ. Looking ever unto Jesus as the Author and Finisher of Salvation, they proclaim His exceeding love to the world in dying for us to save us from our sins, as the burden of their preaching and their comfort under their trials. Hear, especially, St. Paul putting aside all other ground of confidence but this, and exclaiming, ‘But

what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.'—Following in their steps, the Reformers of our Church only revived the preaching of the apostles, when they disentangled the doctrine of the Cross from the intricate mazes in which it had been involved, and called upon men to renounce all other claims to justification before God, but the self-denying one of faith in the merits of their Saviour. Shall we, then, be 'ashamed of the testimony of Christ?' Shall we dread the reproach of fanaticism, or of a rash and irreverent zeal, in boldly, and loudly, and unceasingly publishing to the world, in its original simplicity, a truth, which has filled the hearts of apostles and saints with joy,—which apostles and saints have ever had on their tongue,—in the scandal of which apostles and saints have ever gloried,—which, though regarded by the world as a stumbling-block, and as foolishness,—apostles and saints have ever held forth as the power and the wisdom of God unto salvation? Or shall we, under the name of preaching the cross of Christ, and the righteousness of Christ, preach *our own* cross, *our own* righteousness, turning our glad tidings into a message of despondency to frail sinful man,—giving ashes for the bread of life,—the sackcloth of human holiness for the white garment of the righteousness of God?—Woe is unto us, who are ministers of the Lord, the inheritors of the apostolic commission to preach the Gospel, if we *thus* preach the Gospel, unsaying the word which the Lord has put into our mouths to speak! Woe is unto us rather, if, so preaching it, we *preach not* the Gospel! Woe is unto us, if we preach any other righteousness but that of the Lord our God and Saviour,—any other holiness but His, who '*only is*

holy,'—any other life but that which is hid with Christ in God. Woe is unto us, if, whether as pastors, or as sheep of the Lord's flock, we follow any other shepherd but Him, the good Shepherd, who laid down his life for the sheep.

"*Him*, indeed, we must follow, wheresoever he leads us. If we be truly His, we shall know Him, and hear His voice. The faithful dependence on his merits alone,—the patient waiting of hope for the righteousness of God in Him,—is not without his Spirit guiding us in all his counsel. He is our King, therefore we obey his law ; he is our Prophet, therefore we receive His teaching ; He is our great High Priest, the Lord our Righteousness, needing no purification for Himself, mighty to make intercession for others, and therefore coming to Him, and casting ourselves on Him, we obtain, through Him, the grace which sanctifies us,—which makes us righteous even amidst our unrighteousness. Having Him for the Lord our Righteousness, we are assured, that we have One who knows our infirmities, and will accept us, according to what we have, not according to what we have not ;—that, as 'Hezekiah prayed to the Lord, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary : and the Lord hearkened to Hezekiah, and healed the people ;'—so, of those who have not fulfilled the requirements of the moral law, who are not cleansed according to the purification of the Gospel,—the Lord God will accept the preparation of the heart, and heal them ;—not weighing their merits, but pardoning their offences, through Jesus Christ our Lord."

All that I have sought in these pages is, to give the case an opportunity of speaking for itself. Dr. Hampden must not be judged of by the assertions of others, but by his own opinions.

I have shown in what an unscrupulous manner a cry is attempted to be raised prejudicial to him,*

* “The University condemned Dr. Hampden *without a hearing*, in 1836, (and in a time of strong political excitement, the charges were readily sanctioned)—the majority was 474 to 94, or about 5 to 1. In 1842, an attempt was made to reverse the censure, but you know how difficult it is to get men to reverse their condemnation; besides, the Tractarians had grown in power and numbers—nevertheless, the majority was diminished from 5 to 1 to 3 to 2, the numbers being 330 to 219, and this without any *organization* on Dr. Hampden’s part; this can hardly be called, except *conventionally*, a confirmation of the University censure. It should also be borne in mind that the *responsible* part of the University (in 1842) were with Dr. Hampden by a majority of 12 to 2 or 12 to 3. The *Heads of Houses* in favour of Dr. Hampden being, *for*, Oriel, *Christ Church, *Alban Hall, *New Inn Hall, All Souls, Trinity, Pembroke, Wadham, Merton, Lincoln, New College, *University; *against*, Exeter, Jesus, and possibly Balliol, but he is now favourable. I think he *was* neutral. The names of those to which I have fixed an asterisk were *against* Dr. Hampden in 1836.

“Then of *Bishops*, there were, in 1842, *for* Dr. Hampden, Llandaff (Copleston), Sodor and Man (Short); *against*, Exeter (Philpotts).

“The only *Professors* who voted against Dr. Hampden in 1842, were *Dr. Pusey* and *Mr. Reay*, both ultra-Tractarians. There may have been one more. While *Dr. Faussett*, against him in 1836, was for him in 1842; and *Mr. Hill*, of Edmund Hall, who was on the Committee against him in 1836, voted for him in 1842; and when it is recollected that the *numerical* majority against him in 1842 (I deny that the *moral* majority was) included the names of Newman, Macmullen, Faber, St. John, J. Morris, Christie, Ryder, Oakeley, Ward, Capes,

and how his works have been quoted to suit party purposes; and I have made other extracts from subsequent works which may tend to give some reply to attacks formerly made, similar to these now got up; and as an evidence of the soundness of his doctrinal views, I have taken the liberty to reprint the greater part of his valuable sermon from Jeremiah xxiii. 5, 6. And there I leave the subject, with his own conclusion to his introduction to the Second Edition of his "Bampton Lectures":—

"For my part, I have found my own convictions of the truth of the doctrines of the Church of England strengthened by the inquiry pursued in these Lectures. But I do not look to myself alone. I trust this work is destined to effect extensive good. I feel a confidence that it will outlive the tumultuary shouts with which it has been assailed. And I anxiously desire, that it should produce the same salutary impression on the minds of others, which the inquiry itself has produced on mine. If I believed there were anything in it to shake the faith of the humble disciple,—to obscure or lower the great truth of Christ Crucified,—to lead any one to deny the Lord that bought him, or confess his Saviour in any other sense than as 'the Lord his Righteousness,' his 'Lord and his God,' in sincerity and in truth, or to apostatize in any degree from the pure scriptural faith of the Catholic Church of Christ;—I would be the first to erase such a passage from my work, and utterly to disown it.

Turner, Formby, Meyrick, Northcote, Penny, Collyns, Coffin, Watts Russell, Lewis, Ormsby, and some twenty other seceders, and all that they could influence, the University censure may be considered as virtually repealed."

“ The following passage of Augustine expresses the spirit in which I submit to the reader every particular statement, as well as the whole argument of my work :—

“ ‘ In truth, whilst in all my writings I desire not only a pious reader, but also a free corrector, most especially do I in these, where the very magnitude of the question makes me wish it could have as many to investigate it, as it numbers amongst its impugnors. However, as I would not that my reader should be devoted to me, so neither would I have my corrector devoted to himself. Let not the former love me more than the Catholic Faith: let not the latter love himself more than the Catholic Truth. While, to the former I say,— Treat not my writings with a deference due to the canonical Scriptures; but in the one, unhesitatingly believe what you did not believe, on finding it there; in the other, however, retain not firmly what you were not convinced of, unless you should be fully convinced of it;—to the latter I say, Correct not my writings out of your own opinion, or out of contention; but from the reading of the Divine Word, or by unshaken argument. Should you lay hold of anything in them that is true,—in being so it is not mine; but by the understanding and the love of it, let it be both yours and mine. Should you, however, detect anything that is false,— in the error, it may have been mine; but henceforth, by guarding against it, let it be neither mine nor yours.’ ”

